OR THE
Uniformity of NATURE's Motion,
A
# Physical Discourse,
Exhibiting
## The Cure of Diseases
BY
# SIGNATURE.
Wherein is demonstrated,
A *Similitude* of Substance
Between
*Actives* & *Passives*:
And all
Operation of Contrariety
denyed, by
A *Demonstration* of Poyson.

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Written by *R. B.* &c. Burn

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TO THE

# FAMOUS,

AND

ILLUSTRIOUS,

*George Bowle,*

Doctor of Physick at *Oundle*, in *Northampton-shire.*

Worthy Sir,

WHen I call to mind the great friendships I have received from you, upon no other ac-

count than the meer Principles of your own worth; I have ſcarce patience to wait until an opportunity be fairly dealt unto me, whereby I may preſent you with my preſent thankfulneſs, and future ſervice. Muchleſs, when an occaſion is offered, can I forbear to ſolemnize the ſame: whereby I may either be grateful, or, at leaſt, expreſs my earneſt deſire of gratitude.

To this, when I adde the Conſideration of all your high accompliſh-

accompliſhments, ſo ſweetly intermixt with Humility and Candor, that you are, in the eſtimation of all knowing men, as well the Mecœnas of Reaſon, as the only Patron, in our times, of all Learning: I am highly encouraged to Dedicate to your Patronage what I have here publiſhed; which I humbly deſire you would pleaſe to look upon, as a preſent Enſigne of my future gratitude for your communicative goodneſs

of

of knowledge, &c. Wherein every line doth acquaint the world, That I am,

Sir,

*unfeignedly yours,*

*R. Bunworth.*

To

# To the Reader.

Courteous Reader,

Out of my Love and Zeal to the Republick of Physick, who am my self also a Member of the same Common-wealth, I have published this small following Treatise: which is a Compendium of my Observations, touching the operation of Actives upon Passives. I do intend, God willing, when I have more leisure, to enlarge upon the same Subject. At present, (Providence having called me to such an * Employment, which is by very few Physitians

* Officium obstetricale.

*ans, here in London, practised manually) much business, and sudden occasions, snatch me away from my first intentions herein; which were, to have published this doctrine of Signature in a more absolute and large method. I confess, I might have wholly concealed it until leisure would have permitted me to be more exact. Yet certainly knowing the great benefit which must necessarily arise from hence, to all those that do with ingenuity profess the art of curing Diseases; I could not, in conscience, be altogether silent. By this way and means those Diseases which are usually accounted* Opprobrium Medicorum, *the* Physicians shame; *I know by experience, to have subjected themselves*

*solves to the industry of man. viz. the Gout, the Kings-evil, intermittent quartain Agues, Fistula's, Cancers, and such like chronical Distempers. The consideration hereof, and not the least desire of Popular air, hath incited me to Epitomize my observations of Natures Homotropy, and to publish the same: being willing to say with the Poet:*

--Veniam pro laude peto:
laudatus abunde,
Non fastiditus si tibi
lector ero.

*I have hereunto annexed a small Treatise, which I may call* Religio Medici; *being a Discourse of the soul, wherein I endeavor to vindicate the souls Prerogative in discerning the truths of Christian Religion with the Eye of*

*of Reaſon. For this latter Treatiſe, I ſhall make as little Apologie as for the former; leſt I ſhould ſeem to erect too large a Portal for a little Houſe: In both, my only requeſt is, That thy candid cenſure and acceptation may be ſutable to my harmleſs intention; which is, That this may compoſe diſtracted mindes; and that may heal diſtempered bodies. Farewel.*

R. B.

From my lodging at the Sugar-loaf in *Duck-lane* London. *Septemb.* 1655.

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Θεωρία

# NATURÆ.

He good and wise Maker of this Universe, hath Created all things after so glorious and beautiful a manner, and hath given to each Creature such an exact comelineſs after its kinde, that there is not any one thing in the whole world, whose outward lineaments do not truly and justly cha-

reflective unto man its inward endowments. Insomuch that *Adam*, at the first sight, could call each Creature by a Name answerable unto its disposition. And although by *Adam*'s Fall, his whole Posterity were deprived of that knowledge; yet the Names which [illegible] to all Creatures, in their innocency, remained to [illegible] ages. In which Names, although the knowledge of their Natures were, for a time, locked up, as a jewel too precious for mortals; yet afterwards, by the industry of wise men, those Names were interpreted, their Natures discovered, and Volumes were written, even from the

* Hyssop

* Hyssop to the Cedar. Wherein the Ages were happy: being enabled thereby to contemplate the Natures of all Plants in their interpreted names, as in a Glass is represented the *Effigies* of him that beholdeth it.

And to us also that have lost both *Solomon's* History, and are justly deprived of *Adam's* simple intuitive knowledge, although we cannot, *simplici intuitu*, or at first sight, discover the hidden virtues of all Creatures; yet certainly there is left a possibility, by industry and * discourse to finde out, by the outward repre-

** Or rather, from the Moss growing upon the wall: For so the best translations have it.*

** Man, as man, being a rational and contemplative Creature, it would seem a contradiction to deny him to be in a capacity to attain unto all possible knowledge, by ratiocination, and contemplation.*

sentations of things, their inward [illegible]tions. Even as the Earth by Culture, brought forth, as well after *Adam*'s fall, as, of its own accord, before the Curse.

And as it is possible for man to discover a correspondence betwixt the figure and the form of each *individuum*: so may he, by ratiocination, easily discern both a substantial, and figurative Similitude, betwixt the Agent and the Patient, in all things that operate one upon another.

For all actions emergent from the whole *series* of substance, have no other end, then either the multiplication of the *species*, or the augmentation and preservati-

servation of the [illegible] Nature having indulg'd to each Creature an instinct of self-preservation, but no desire of mothers destruction.

Insomuch, that he that hath trod many steps in the large field of Nature, and hath view'd her whole Artillery, together with the several actions and motions of each combatant, may easily discern, that, instead of a perpetual War, which some do imagine, there is a most admirable harmony in all things: every Agent being incited to its motion by a certain appetite of Union with the Patient on which it acts; to which end, there is required a similitude of substance be-

twixt the Agent and the Patient: from which similitude of Influence, there must necessarily arise Analogical figurations in bodies determinated by figure and proportionable Porosities in bodies Elementary and indefinitely circumscrib'd.

Water and Salt do mutually receive each other: but Water and Oyl have no appetite of Union, no desire of Concorporation: the reason is this, Oyl is not of the same Tribe or Family with Water; wherefore it hath a diversity of pores, or a different disposition of Atomes, destin'd for action or passion with its own kindred, as Wax, Pitch, Rozin, &c. So likewise of Salt the contrary.

Mercury

Mercury amalgamated with Lead and other Metals, not as an enemy to destroy them, but as an acquaintance, concentrates and embosomes it self into them for self-preservation: whilst upon softer bodies, as Paper, Cloth, Leather, &c. it performs no operation.

With what zeal do the * Oyls of Vitriol and Tartar embrace each other! yet both supine to operate upon liquors of a † contrary nature.

* Coral and Pearl do the like with acide juyces: as also Steel and Crabs-eyes:

* *Or rather Lixiviums.*

† Viz. *all Unctuous bodies.*

* *Coral and Pearl are a Tartareous matter: and all acide juyces are a kind of vegetative Vitriol. And indeed, Tartar it self is but Vitriol in the feminine Gender.*

with

with many others, whose actions are more intense or remiss, according to their nearer acquaintance, or more distant relation.

Magnetism is the very same with the afore-mentioned operations. For we know how near the affinity of Iron is with the Loadstone in closeness of parts, colour, weight, &c. insomuch that if the Loadstone should not continually send forth its Effluviums, to usher into its bosom some Atomes of Iron for its preservation, it would die and corrupt, and by degrees lose that vegete attraction of Iron, which it had whilst it was preserv'd by the *contiguity or neerness of Iron.

*The Loadstone is usually kept in, and preserved by, filings of Iron.

As

As Magnetical attraction agrees with all other motions in a similitude of substance betwixt the Agent and the Patient: Even so is every action of one body upon another perform'd at some distance, according to the rule of Magnetism. For the notion we have of Contiguity, is but the neerest approach of one body to another: but there can no body be so neer to another, * but air must necessarily intervene.

Neither do we conceive any action of one body upon another to be performed by the tangible parts, but by the Spirits or pneumaticals thereof, drawing the whole body into consent.

* *In continuity, Atomes of tangible parts are united by spirits: and in contiguity, the tangible parts of bodies disjoyned by air.*

For

For the Spirits of all bodies emergent from the tangible parts, arise gradually into a fineness; and there may be a correspondence kept between all the diversity of parts of the body, as also betwixt the whole body and the ambient air.

Hence it is that bodies are preserv'd or destroy'd by the agreeing or disagreeing air, according to the Idiosyncrasie of each body.

Where note, that the Spirits do not only continually dance in a Circle through the intermediate tangible parts reciprocally betwixt the Centre and the Circumference; but they do also expatiate them-

themselves at some distance, from the surface of the body, more or less, according to their proper temperature, and the closeness or looseness of the tangible parts.

Although Spirits more subtil are able to run themselves out into a finer thred (not suffering division of Continuity, but continuing their Individuality) then the gross; yet their expatiation, more or less, owes not a little to the disposition of the body, whether * porous, or more compact.

* *It is probable that the emission of Spirits or immateriate virtues from precious Stones, could not be perform'd at such distance, were their tangible parts more loose and porous.*

The Loadstone which is more

more compact, and of closer parts, draws with most vigour: as also the finest and most compact Iron doth mutually the same.

Electrical bodies, though not ponderous, yet compact, operate at a manifest distance; not only by reason of the purity of their Spirits, but also the closeness of their tangible parts. For in those bodies of subtil or thin Spirits wherein we observe to the eye no apparent Magnetism or Electricism, there is an inward porosity including much air, wherewith the Spirits do impregnate themselves, whereby they are not only sufficiently enabled to minister unto the body; but they do enjoy

joy also a complacency in that vernacular air, which restrains their wandring desire.

But whilst I spend my breath in the discourse of Spirits, endeavoring to lay hold on that which is not tangible; I presume, some Sciolist is twitching me by the ear, and tells me as followeth:

*I grant you, that Nature hath indulg'd to all Creatures a peculiar appetite of what is conducible either to the multiplication of the* species, *or the preservation and augmentation of the* Individuum.

*I give you* gratis, *that there is another Perception*

and Election, beſides that of Sence; and an attractive faculty in each body, whether fibrous or not, by the mediation of its ſpirits with the air, or the ſpirits of another body. And as I deny not attraction, active or paſſive, to be in all bodies; ſo I affirm all attraction to be magnetical. Moreover, what you predicate of a body, as a body, I am willing to underſtand it of each Atome.

I could, beſides all this, freely diſcourſe for you, the Oeconomy of Nature in Plants; whoſe nutriment is that peculiar juyce

*juyce of the Earth, which is to each of them familiar and cognate: which by degrees being deficient, they degenerate; or being wholly absumed, they become* flaccid, *and* die. *Hence is the invention of Transplantation. Hence is the art of Manuring, and the appropriating of both Earth and Air to the* genius *of each Plant.*

*I could enlarge my self into a volume for you, by introducing into the scene of your Argument, the Blood-stone, and many other precious stones,* &c. *Yet let me tell you, There is corruption of bodies, as*

well as preservation: And as bodies are preserv'd by their friends and acquaintance; even so are they destroyed by their enemies. Otherwise, what shall we think of Poysons, or Antidotes which expel Poyson? What shall we think of the Enmity which is in some Vegetables mutually; as the Vine and the Coleworts, which being planted neer together, do destroy each other? How shall we be satisfied in the extinction of Fire by Water, if contraries do not operate with as much alacrity to destroy, as things of like nature to preserve?

Courte-

Courteous Reader, Notwithſtanding theſe Objections, I doubt not but to exhibite Nature unto thee, in her motions uniform, and in her intentions friendly.

We will firſt take a Survey of Poyſons, and their proper Antidotes.

Secondly, Of the mutual Antipathy, or private Enmity in Plants.

And in the Third place, conſider the Reaſon of the Extinction of Fire by Water.

Of Poyſons, I look upon Mercury ſublimate, to be in as high a degree as any. I ſhall therefore make my Inſtance in that, preſuming that what may be ſaid thereof, will not be

insufficient to illustrate the Nature of any other Poyson whatsoever.

Mercury sublimate, is a Compound, or Heterogeneous body; consisting of Salt, Nitre, Vitriol, and crude Mercury, or Quicksilver.

Salt hath that familiarity with our Natures, and, by reason of its frequent use, and absolute necessity, is so known to all, that it would seem folly, or madness in any to suspect the least venenate quality to be contributed from it to the Composition of Sublimate.

Nitre, which is but Salt of the Earth, may challenge the like familiarity; as the frequent medicinal use of *Sal Prunellæ*, which is refined

fined Nitre, will teſtifie.

Vitrol, although it have Mercurial parts, yet they being ſeparated and evaporated by calcination, becomes the moſt wholeſome medicament that is in Phyſick: inſomuch that I do not know any one thing more uſeful and more neceſſary.

The Poyſon then of Sublimate, is Quick-ſilver: which, as Poyſon, being * contrary to the Nature of

* *It is properly* diverſum quid, *but not* contrarium. *It is our opinion, That there is not any poſitive contrariety in the whole world: And when we ſay that contraries do not operate, we mean thoſe things which Philoſophers call,* Diverſa: *viz. Thoſe things which have not a neer relation one to another: ſo we ſuppoſe Quick-ſilver not to be contrary, in propriety of ſpeech, but* diverſum quid *to our Nature. Wherefore when it is in the Cardiack parts, we ſuppoſe it to kill, only by accident, as you ſhall ſee after.*

man,

man, hath no inclination, of it self, to operate upon mans body.

I have my self used crude Mercury with much safety. But I shall, with modesty, wave my own authority, as invalid in this case; and refer thee, courteous Reader, to the general consent of Authors who have treated upon this Subject. I could fill a page with the very names of those Authors, who have affirmed it to have been exhibited inwardly by themselves: and parallel that by the enumeration of as many, who predicate the safety of it from the Pens of others. *But I study Brevity.*

*Pareus* historizeth it to have been accidentally taken

ken in great quantity without offence.

* *Riverius* reporteth several Physitians to have used it in a small quantity. * *Treating of Worms.*

*Matthiolus* in his Commentaries upon the Fifth Book of *Dioscorides*, in the Chapter *de argento vivo*, saith, *Pernicialius est Sublimatum, secundum huic præcipitatum: Proximè sequitur quod salivo, aut aliquo liquore fuerit extinctum: minus verò cæteris nocet quod purum vivumque fuerit.* But all this is superfluous, seeing that every Farrier or Horse-leach in our times, knows by experience the safety of crude Mercury.

If we examine all other Mineral Poysons, as Arsenick,

nick, Cinnaber, Orpment, Sandarack, &c. we shall finde the Mercurial part thereof only to be destructive. And without doubt in all other Poysons, whether of Vegetables or Animals, it is the vaporous or Mercurial part that doth the mischief. *Which separated from the other Vehicles, and inwardly exhibited, or outwardly applied, would perform no operation, by reason of contrariety.*

For experience teacheth us, that ignition acquirs all Poysons of their venenate quality; not only Minerals, but Vegetables, and Animals: as Spurge, Hemlock, Crowfoot, Spiders, Toads, Cantharides.

And every Pyrotechnist will

will tell you, That the ſeparation of Mercury from a body, is the genuine act of fire.

How the venenate or Mercurial part of all Poyſons, which would not of it ſelf enter, is uſhered into the Veins and Arteries, may appear alſo by the Compoſition of Sublimate. For as in the Sublimation of Mercury, the Mercury laies hold firſt on the Mercurial parts of the Nitre and Vitriol; theſe on thoſe ſecondarily Mercurial, to which the purer ſaline parts are link'd, and at length the groſs are alſo concatenated: Even ſo, as it were by a Sublimation revers'd, the more groſs ſaline parts of Sublimate,

or

or the fixt Salt, which is familiar to our Nature, and prone to concorporate with the humors, laies hold on the volatile Salt: that on the gross Mercurial parts: and so is the Mercury carried into the more inward parts of the body from the Stomach and Guts, by such a continuated gradation as is easilier conceiv'd than exprest.

Thus we see Mercury makes its approach neerer unto us, no otherwise than as it is usual with men to come acquainued with strangers, by their friends friends friend.

Now Mercury being in the Cardiack parts, doth not, on purpose, out of Enmity, destroy the body: but

but acts its own perſon, or ſuffers rather, being, by the intenſe heat of the more inward parts, reſolved into a vapor: which vapor interpoſing betwixt the principal Spirits, which preſerve the conſiſtence of the body, cauſeth diſcontinuation thereof: So that when their government is diſſolved, the ſecondary ſpirits, humors, and fleſh, do break as in an anarchy; and every part returneth to his nature or homogeny.

Neither do Antidotes which expel Poyſon, operate by any contrariety; but by ſimilitude of ſubſtance: as may appear in Theriacal or Viperine medicaments. The Vipers receiving into themſelves

that virulent vapor, which obnubilates and obfuscates the Spirits, yet familiar and cognate to them; and being link'd to, and by divers fermentations united with Diaphoreticks, carry it away by transpiration.

Vipers topically applied, cure the biting of Vipers.

Scorpions also, by external application, are a present remedy for the stinging of Scorpions.

The Liver of a mad Dog is known by common experience to have cured divers that have been bitten therewith.

*Galen* saith in his second Book of Antidotes, and in his 11 Book of Simple Medicaments, That *Cantha-*

*tharides are a remedie and Antidote for their own Poyſon, if their Legs and Wings be mixt with Honey, and taken little by little in manner of a Lohoch.*

Some do ſtagger at *Galen*'s authority in this, becauſe the Arabian Phyſitians aſſure us that all the venome of Cantharides is in their heads, legs, and wings; ſuppoſing this of the Arabians to contradict that of *Galen*.

But if we rightly digeſt the Oeconomy of Nature in general, and then deſcend into the Criticiſm of Poyſons, together with their Antidotes in particular, we may eaſily diſcern *Galen* to have been Orthodox, and the Arabians not

Heterodox in the doctrine of Cantharides. For if their poyſon be only, or chiefly in their heads, legs, and wings; as doubtleſs it is: the bodies of Cantharides do ſerve only as a vehicle to uſher in the poyſon into the more inner parts of our bodies: which vehicle being retunded & oppreſt by a greater weight of poyſon, is thereby rendered unable to be inſtrumental in the performance of execution.

Crude Mercury is the only Poyſon, and the only Antidote of Sublimate: For if Crude Mercury be given immediately after Sublimate, whilſt it is yet corroding in the Stomach, before it hath entered the car-

cardiack parts,* it preventeth much danger, by overpowering and disenabling the vehicles, which were better able to encounter with a lesser quantity of poyson.

* *The experiment may be tried in a Dog. Although it is confessed, that a reasonable quantity of Sublimate will scarce poyson a Dog: yet Quick silver being given him immediately after Sublimate, it performeth much less operation.*

*Mercurius dulcis* is sublimate enervated by a greater quantity of poyson: and that harmless external medicament, precipitate, is *Aquæ fortis* effeminated by Quick-silver.

All pestilential Diseases which are the products of poyson, distinguished only by Leptomery from other poysons, have also for their

Antidotes the preparations of Vipers, Canthārides, *ſenicus marinus*, Toads, *&c.*

And there is no other Antidote, properly ſo called, but is ſuſpected of poyſon.

As concerning many ancient and received Traditions and Obſervations touching the Antipathy of Plants; they are idle and ignorant conceits, forſaking the true indication of the Cauſes. For though the ὅτι, or obſervation be very true, that the Vine and the Colewort thrive not being planted neer together; yet the διότι, or cauſe thereof, is wholly miſtaken. It is their friendſhip or conſent which introduceth

ceth a cauſe *per accidens*, wherefore they injure each other: but there is no cauſe *per ſe*, emergent from their ſuppoſed mutual Antipathy.

They conſent, firſt, in edacity; they are both great devourers and abſumers of the juyce of the earth: wherefore, when they are planted neer together, the interjacent earth having not wherewith to ſupply both their wants, one or both do periſh for want of food. So the Colewort is not prejudicial to the Vine only; but alſo to any other Plant that requireth a large quantity of juyce for it's nouriſhment.

Even as all other Plants, that do draw much nouriſh-

riſhment from the earth, hurt all things that grow by them: And ſo do great Trees, eſpecially Aſhes, and ſuch Trees as ſpread their Roots neer the top, or ſurface of the ground.

Secondly, The Vine and the Colewort agree in identity of appetite; they both drawing juyce fit to reſult ſweet (although the Vine, being the better Chymiſt, doth circulate and ſpiritualize it into a diviner nature:) ſo that each intending its own good, they do, though not on purpoſe, but by accident, one rob another.

Even as on the contrary, where Plants are of ſeveral natures, and draw ſeveral juyces out of the earth,

earth, the one ſet by the other, helpeth. * As Antiquity reporteth, that Rue doth proſper much, and becometh ſtronger, if it be ſet by a Fig-tree: the reaſon is, becauſe the one draweth juyce fit to reſiſt ſweet, and the other bitter. So a Roſe ſet by Garlick, is ſweeter; becauſe the more fetide juyce of the earth goeth into the Garlick, and the more odorate into the Roſe.

* *See Sir Fra. Bacon in his Natural Hiſt. page 101. and 102.*

We will now conſider the reaſon of the extinction of Fire by Water, and, without prejudice, freely dilemmate upon the matter; that the true cauſe thereof may appear in its natural colours, without fuke or artifice.

If

If water quench fire by impulsion of contrariety, this contrariety must result either from their elementary forms, or from contrary qualities from thence emergent; but not from their elementary forms, because they do oftentimes coëxist, as is demonstrable in liquid *Bitumen* or Petroleum, spirit of Wine, *&c.*

And if from contrary qualities, *viz.* cold & moisture, it should be either from cold alone, or from moisture, or from both together: but not from cold, in that boiling water quencheth fire sooner than ice; nor from moisture, because air is moister than water: nor from both together, because air in winter-time is both

both colder and moiſter than water.

The true cauſe is meerly accidental, *viz.* the privation of air; for fire is preſerved by a continual and violent circulation of air: of which being wholly deprived, it cannot exiſt one moment. For not only water, but every thing elſe that preventeth and ſeparateth the air, putteth out fire, as we ſee in iron furnaces, wherein Char-coal-fires are made for ſome ſpecial uſes of the Apothecary; there is a door, by which they can, by opening and ſhutting of it gradually, augment or diminiſh the fire at pleaſure; and, without water, only by keeping the door cloſe ſhut,

ſhut, wholly put it out. So that whether fire be ſmothered in a furnace, or drowned in water, or dampt with earth, it is ſuffocated for want of air.

Having premiſed theſe disjointed notions in the ſurvey of the Macrocoſme, or the world *in folio*, wherein we cannot but obſerve the neereſt affinity that may be between all *actives and their immediate paſſives; we come now to diſcourſe of man, who is the world in a leſſer volume; wherein, in like manner, we ſhall obſerve the like affinity in every action performed upon man's body: whether the body be agent, converting what is ingeſted, to it's nutri-

* *In effects that are produced out of cauſes* per accidens, *we make our exception.*

nutriment; or patient, being altered by medicaments.

The body in general converteth to its ſubſtance that which is moſt familiar unto it: *Ex iiſdem nutrimur quibus conſtamus*, ſaith *Ariſtotle*; and every part thereof aſſimilateth ſuch particles of diſtributed Chyle as have the moſt affinity with each part before aſſimilation.

That wherewith the Spleen is nouriſhed, is unfit for the aliment of the Lungs. And common ſenſe may inform us, that that which is convertible into Spirits, can never be aſſimilated by the bones: but there is neceſſarily required a potentiality in

the patient, to be habituated by the agent.

*Simplex elementum non nutrit*, ſaith the Philoſopher. The reaſon is, becauſe every Creature to be nouriſhed hath diverſity of parts, which require heterogeneity of matter, apt to be divided into particles anſwerable to the nature of each part. As the moſt aëreal part of our food refreſheth the ſpirits; that which is ſecondarily aëreal contributeth to the nouriſhment of the ſecondary ſpirits; the rare and light humid part next ſucceeding, ſupplies the exigency of the lighter humors; and the more terreſtri-

reſtrial part miniſters to the groſs.

And ſo may we deſcant downwards, keeping ſtill a proportion betwixt the Agent and the Patient.

As the body acts upon the aliment, even ſo all medicaments do operate upon the body, *viz.* by a ſimilitude of ſubſtance.

That the parts of other Animals act upon the ſame parts of our Bodies, and in a more ſpecial manner, that the parts of man do operate with greater vigor upon man's body; it is not unknown to any experienced Phyſitian.

* Worms and *Millepedes*, and all other creatures generated of putrefaction, purifie the blood, by taking into themselves the putrid and excrementitious part thereof, and conveying it into the common sink of the body, the intestines.

** with this following Apozeme I do usually Cure Fistula's in a short time. The Worms and Millepedes I suppose to be the chief ingredients thereof, which conduce to the taking away of that septick humor in the body, which is the cause of their cuniculation.*

℞ *Lumb. terr.* n° 12. *Milleped.* n° 40. *fol. rutæ* M iii. *Salviæ* M ii. *Buxi* M ss. *Glycyrr.* ℥ ss. *Piper long. Nuc. Mosch. ana* ʒ ii. *Coqu. in* ℔ viii. *Aquæ pluvialis ad tertias.*

Most Herbs which have strong and stinking smels, as Eldern, Rue, Smallage, *&c.* do also purifie the blood, or mass of humors con-

contained in the veins and arteries; by a certain putrefaction which is in them; which is the cauſe alſo of their ingrateful and fetid ſavor.

Bones, which are indurated Flegm, diſſolve and ſuppurare œdematous tumors, which are generated of Flegm: *viz. Ganglion, Struma*, and *Scrophula*. The beſt preparation thereof for outward application, is *Stercus caninum*: which is alſo ſomtimes effectual in a Squinancy, although a mixt tumor. But doubtleſs it's operation is chiefly upon pituite: for in its attempt to incorporate with pituite, whoſe lentour and tenacity preventeth the ſuppuration and diſſoluti-

on of the tumor, the parts become separated, and the government dissolved.

Bones, inwardly exhibited in powder, cure the Epilepsie and quartain Ague, diseases generated of Flegm and viscous humors: But chiefly, the Bones of man: and in a more especial manner, the *cranium* conduceth to the Epilepsie; and the thigh-bone, especially that part which is neerest the Spleen, most successfully cureth inveterate quartain Agues.

How all Catharticks operate upon humors like themselves, it is generally known: as Agarick upon Flegm: Rubarb upon Choler: Sena upon Choler adust, or Melancholy: and

and black Hellebore upon Melancholy in a farther degree of Adustion.

As concerning the opinion of the Neotericks, that all purgers work alike upon all humors indifferently, only by extimulating Nature to excretion; it is grounded upon so weak a foundation, that it deserves not confutation.

For although, upon the exhibition of Rubarb, yellow Choler alone be not alwayes precisely purged; but other humors may also flow: yet this is no argument to prove that Rubarb worketh not chiefly upon Choler. For something must be allowed for the diversity of parts in Ru-

Rubarb; and something for the concatenation of humors. So the Loadstone draweth Iron, a heterogeneous body: many parts whereof, if separated, would not be drawn by the Loadstone; but, being firmly united with those parts which the Loadstone chiefly respects, they are moved by consent.

Certainly the Ancients, who had much experience of black Hellebore, delivered not unto posterity that it purged Melancholy, upon the superficial speculation of it's colour (Signature being in former times not thought upon nor mentioned; except in an obscure manner, by one

one obſcure Author, who goes under the name of *Albertus Magnus*.) but from continual and daily experience.

Worms, evacuated from the inteſtines of Children, dried and powdered, are a Remedy againſt Worms.

The Powder of a Stone taken out of the Bladder, given in white-Wine, diſſolveth the Stone.

The Powder of a Stone taken out of the Gall of an Ox, given alſo in white-Wine, cureth the yellow Jaundice, by entering the Bladder of the Gall; whoſe obſtruction by Flegm is the cauſe of that diſeaſe.

Urine drunk, provoketh urine: But eſpecially the urine

urine of him that drinketh it.

The Bone taken out of a Stagg's heart, is a great Cordial.

The Lungs of a Fox is reckoned up amongst other Pulmonical medicaments, to contribute much towards the Cure of a *Phthisis*, or Ulcer in the Lungs.

The Liver of almost any Creature, stoppeth the Hepatical Flux.

The Blood of him that bleedeth at the Nose, presently drunk, doth immediately stay his bleeding.

The Blood of a Wound bleeding kept close to the wound, with linen cloaths and convenient ligation, proves more successful to the

the ſtanching of the blood, than any reſtringent Powder whatſoever.

The landable quiture of a green Wound, Strume, or any manner of Ulcer, not wiped from the ſore, but kept thereto for the ſpace of two or three days, doth both * incarnate and cicatrize better then any other incarnative or Epulotick.

* *If this Obſervation were more taken notice of amongſt Chirurgions, they might become more ſucceſsful in what they undertake: For, to temper much with a green Wound, Strume, or Ulcer, after it is brought to ſuppuration, doth but diſturbe nature; and by vexing, renew the ſore.*

Capillary Herbs, as Maiden-hair, *Adiantheum Album*, &c. deoppilate the Capillary veins.

Liverwort conduceth much

much to the Cure of Hepatical distempers.

Lungwort imitateth the Lungs in white spots; as also in rarity and laxity of substance: and doth accordingly apply it self to the Lungs in its operation.

The Roots of *Satyrion*, or Doggs-stones, represent the Testicles in figure, and are famous for their extimulation to venery.

*Scrophularia* healeth Strumes and Scrophula's; whose Root hath the like *Effigies*: As *Matthiolus* saith, *Huic radix magna, Alba, undique Strumosa, unde fortè Scrophulariæ nomen traxit.*

Pollypody, which is blackish in colour, and full of Schirrous tubercles, dissol-

diſſolveth the ſmall inward ſchirroſities of the Spleen.

I cannot but take notice of this following artificial Balſom, *which I much uſe*, which rectifies the nerves, whether paralytical or convulſive, or after what manner ſoever diſtempered. I know in general, that *Nervus gaudet calido & ſicco.* Yet I cannot but aſcribe much to the Sarſaparilla, which doth exquiſitely reſemble a Nerve in equality of magnitude and figure, as alſo in its outward tunicles, and inward medulloſity. Certainly the Sarſaparilla doth *ex proprietate ſubſtantiæ* immediately make its application to the Nerves, and uſher in its own qualities,

and the others also. *The artificial Balsom is as followeth:*

*Take of the best Sarsaparilla cut and sliced* ℥ iii. *infuse it in a pint of the strongest spirit of Wine, in a Glass close stop'd with a Cork and bladder: Let the infusion continue so long, until the spirit of Wine become of a perfect golden colour. Then strain it, and put to the strained liquor Gum of Guaiacum powdered* ℥ ii. *natural Balsom* ℥ i. *stop them very close: and shake up the Glass once or twice every day until the Gum be perfectly dissolved. Use it outwardly: and give it inwardly half a spoonful at a time, in every draught of Beer the Patient drinks.*

Wood-

Wood-ſorrel hath the exact figure of a heart: and is experimentally known to be moſt effectual in cardiack paſſions.

Galiopſis, which is a kinde of dead Nettle, hath alſo its Leaf figured like a heart; and is experimentally known to conduce to the Cure of the paſſion of the heart.

Wilde Bugloſs, or *Langdebief*, which is in Engliſh *Oxtongue*, is figured like the Spleen: and doth in like manner conduce to all Splenetick affects.

Pilewort or Figwort is like unto a Pile, Hemorrhode, or Fig *in ano:* and ſurpaſſeth all things elſe in the Cure of the ſame.

Knotgrass, which is an Herb full of joynts, representing the joynts of man, strengtheth feeble joynts in a most miraculous manner.

Although these, and such like, be most signal; expressing themselves in larger characters: yet all other Herbs, and all things else, have some way or other to demonstrate their faculties to an ingenious indagatour; and point at the objects whereupon they are prone to operate. As Herbs that are * porous and downy, seem to consist much of aëreal parts: wherefore we may denominate them to be Pulmonical. All things that are † odoriferous and aromati-

* As Gnaphalion, Horehound, Scabious, Coltsfoot, &c.

† As Musk, Ambergrise, Lignum Aloes &c.

matical, must needs be supposed to be full of spirits: and therefore Cordial.

Those things which have sensibly neither * taste nor smell, may be conceived to be of thin and subtil parts: and therefore fit to supplant and undermine Diseases which cannot be overcom'd by open and manifest assault.

*As China, Sarsaparilla, &c.

I could expatiate farther, by exhibiting the demonstrations of the virtues and inward endowments of Simples from their * tastes; as whether insipid, sweet,

*As all bitter things conduce to the Hearing; being also like, in taste, unto that gummous Matter which issueth out at the Ear, commonly called Ear-wax. So Salts cleer the Eye-sight, representing in taste that saline humor which floweth from the eyes.

sowre, bitter, austere, &c. But, for brevities sake, which I chiefly, at present intend, I shall omit to particularize therein. Only in general we may observe that Nature hath many wayes to express her abilities; and offer unto man, ingrateful man! her service.

I could enumerate divers other Simples which have more superficial signatures: But I shall refer thee, Courteous Reader, to the reading of *Crollius de signaturis*; which is in the end of his *Basilica Chymica:* it being in no wise agreeable to my disposition to write over again what hath already been written by another.

Having

Having now considered the body acting, wherein consists the prophylactical part of Physick; as also the body suffering, which contains the Therapeutical part thereof: If it appear to the indifferent judicious reader, that in both these there is a similitude of substance betwixt the agent and the patient; this doctrine of Signature may serve as a pair of Spectacles to the Republick of Medicine, to examine by autopsie the dubious Positions of Controvertists: and remore superficial to our in-

* *As whether the cause of the Epilepsie be tough Flegm, or a thin Vapour, may be decided by the use of Membranes and Bones to the cure thereof*; viz. Cranium humanum, *and* Pellicula interior ventriculi Galinæ: *which are both indurated Flegm.*

telle&

tellect the profound Theorems of cogitabund men.

It may ſerve as a Key to unlock Secrets; it may be a means to unriddle Myſteries: and bring private Receipts of ſpecifical medicaments, into the common Theatre of Phyſick.

It may advance the art of Medicine to the knowledge of the virtues of moſt Simples *à priori*.

It may indicate unto us the true cauſes of thoſe actions which the Ancients, by reaſon of their ignorance thereof, were content to refer to ſympathy and antipathy. And, in a word, it laies down a moſt ſure foundation and ground work whereupon Phyſitians may build ſuch noti-

notions of cauſes, as the effects thereof may be genuine and cognate, anſwerable to their expectations.

Having traced Nature in all her footſteps, and taken a ſurvey of what variety of action and paſſion is uſually celebrated by Minerals, Vegetables, and Animals amongſt themſelves; and obſerved after what manner, and how, they become either officious or deſtructive unto man; we cannot but acknowledge, and admire, a moſt abſolute uniformity coëxiſting with all poſſible variety. Inſomuch that any one body is able to demonſtrate the nature of all bodies: and any one atome of

of that body, ſufficient to illuſtrate all the variety of natural actions of the whole world.

Each atome is figured like unto that body whereof it is a ſimilar part. For figure, even as quantity, is due unto all bodies: and ſuch a figure to ſuch a body, whether diminutive, or of greater bulk.

Each *atome hath ſpirits which, as voluntary Embaſſadors, paſs and repaſs to, and from, other affine effluviums, at a determinate diſtance, through the common *Menſtruum* of Spirits, the air: and do either

**we underſtand an atome*, ſecundum quid. *For we know that it is impoſſible that there ſhould be* in rerum naturâ, *an atome abſolutely and properly ſo called.*

ther attract ſome other effluviums to encreaſe the bulk of their diminutive body; or elſe they do yield themſelves to another body, and ſerve as wings to flie away with their atome into the pores thereof, which have an apt figure to receive it. For Nature, in in her ſection of a body into atomes, would not cut true, if ſhe ſhould not leave her blanks, *viz.* thoſe intermediate ſpaces betwixt the atomes which we call pores, diſterminated alſo according to the figure of the body. As for example, If a ſolid triangular or quadrangular body be divided wholly into particles agreeable to its own figure, *viz.* into ſmall triangles or qua-

quadrangles; and if the parts be placed at equal distance one from anorher, so that the whole body keeps still its figure: the intermediate spaces must necessarily result either triangular or quadrangular, according to the section of the body. So that, besides the enumeration of examples, it may appear by Mathematical demonstration, and it is easie to prove by Syllogism, That the incorporation or mutual introsusception of bodies, and the operation of one body upon another, do depend wholly upon the affinity which is betwixt them. For if the idiotism of figure prodeed from the idiosyncrasie of a body,

bodies

bodies of like nature and temperament, must necessarily have like Figures, from whence their Pores and Atomes are also alike.

Each Atome hath a subordination and diversity of Spirits, answerable to the heterogeneity of its parts, which serve as Officers to keep the peace, and to defend the little Commonwealth thereof from destruction by Anarchy.

Each Atome hath a magnetical virtue at some distance, either to draw, or to be drawn by, a body like it self.

There must necessarily be imposed to each Atome a period of its life, being, and individuality, by the same way and means whereby a

body of the greateſt bulk is deſtroyed: for in its attraction of matter convenient for its nouriſhment, it cannot chuſe but draw ſomething, which in time muſt prove deſtructive to it; ſuch diverſity of parts is there in each particle of Earth, Air, and Water, and much more in all mixt bodies: if its diſſolution happen ſooner, then to other Atomes of like nature, we may properly ſay, That it had contracted ſome diſeaſe, which was the cauſe of its deſtruction. Which diſeaſe, according to the time of its duration before execution, may be denominated to be chronical, acute, or peracute: and if in a very ſhort time it die, we may ſay, It was

was poyſoned. For certainly, poyſons differ from diſeaſes peſtilential and peracute, no otherwiſe then theſe differ from acute diſeaſes, *viz.* onely in intenſeneſs and remiſneſs.

Each Atome hath periodical fermentations, and ebbings and flowings, ſympathizing with the Aſpects of the Moon to the Sun: as alſo other reciprocations anſwerable to the Aſpects of the other Planets amongſt themſelves. In a word, Every Atome is a World within it ſelf, containing as much variety of action and paſſion as the whole World beſides; conſiſting of divers parts which are governed by the ſame Laws and Statutes as is the

Universe: every part whereof hath divers wayes to express the goodness and wisdom of him that made it: and much more the whole Atome.

Τῷ Θεῷ μόνῳ δόξα.

FINIS.